

A language map of West Tibet with notes.—By A. H. FRANCKE.

(With Plate vii.)

For the benefit of students of my *Ladakhi Grammar*, J. A. S. B. Part I, Extra No. II, 1901, I am now adding a language map of the ancient Ladakhi kingdom.

In the map special attention has been paid to the Tibetan dialects of the Indus valley. To distinguish the characteristics of the different dialects, it has been asked in which manner the following consonant combinations are pronounced in each single dialect :—

- (1) sg, rg, sb, rb.
- (2) sk, rk, sp, rp.
- (3) by, py, phy.
- (4) br, pr, phr.
- (5) gr, kr, phr.

I. In the Rong-dialect the pronunciation is the following :—

- (1) rg or sg = ch (like Urdu چ); sb or rb = v.
- (2) sk or rk = ch or h (like Urdu چ or خ); sp or rp = f.
- (3) by = j; py = c; phy = ch.
- (4) br = dr; pr = tr; phr = thr.
- (5) gr = dr; kr = tr; khr = thr.

Examples.

- (1) sgam = چمر; sbaste = vaste.
- (2) skampo = hampo; cospin = cofin.
- (3) bya = ja; phyogs = chogs.
- (4) brag = drag; phrugu = thrugu.
- (5) grangmo = drangmo; khrims = thrims.

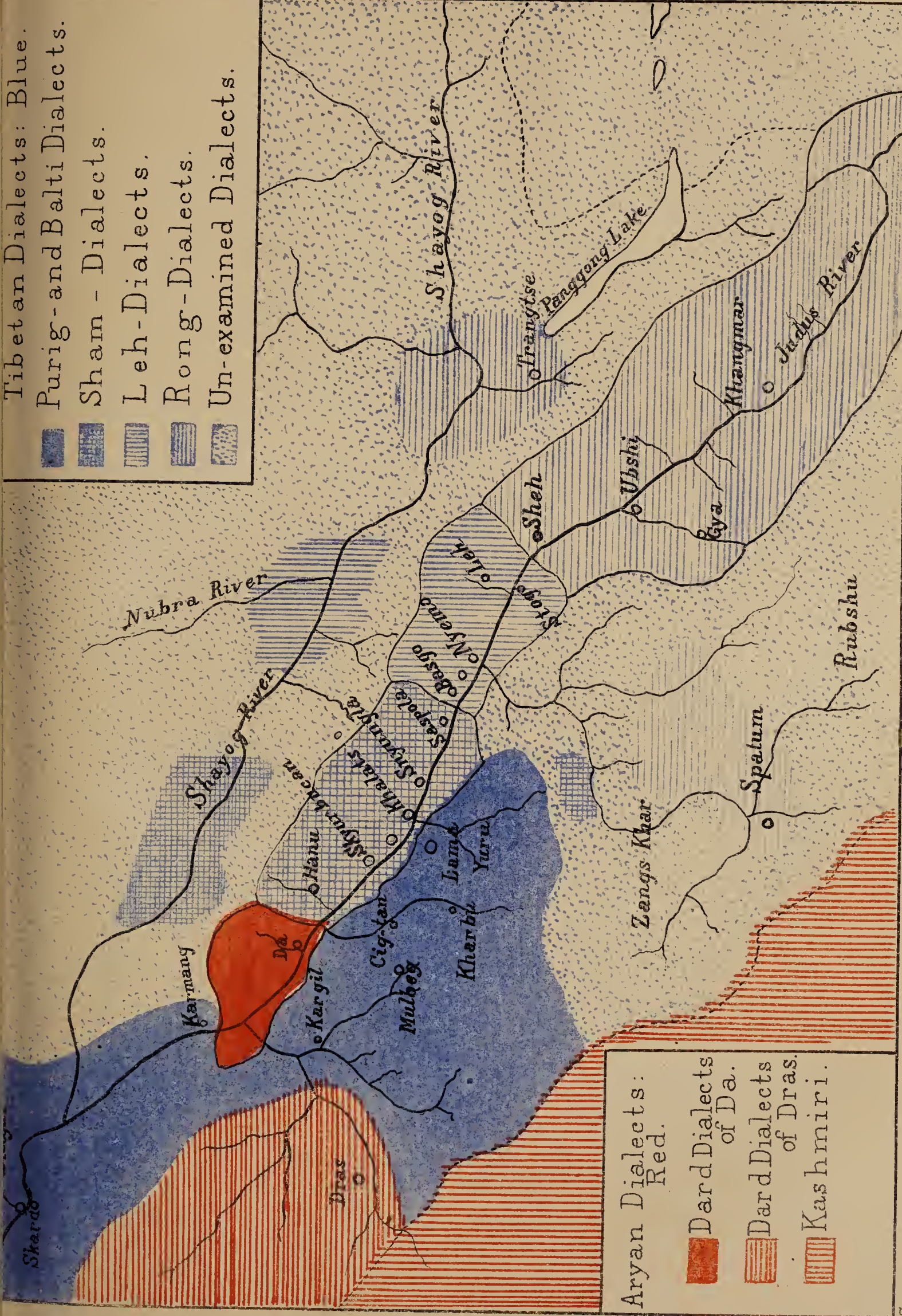
II. Leh-dialect:

- (1) rg or sg = ch (like Urdu چ); sb or rb = v.
- (2) sk or rk = sk or rk; sp or rp = sp or rp.
- (3) by = j; py = c; phy = ch before a, o and u.

Before e and i the y disappears, and b, p, and ph retain their original sound.

- (4) br = dr; pr = tr; phr = thr.
- (5) gr = dr; kr = tr; khr = thr.

- Tibetan Dialects: Blue.
- Purig- and Balti Dialects.
- Sham - Dialects.
- Leh - Dialects.
- Rong - Dialects.
- Un-examined Dialects.



- Aryan Dialects: Red.
- Dard Dialects of Da.
- Dard Dialects of Dras.
- Kashmiri.

Scale: One inch: 32 miles.

By A.H. Francke

LANGUAGE MAP OF WEST-TIBET

Examples.

- (1) sgam = *غمير*; sbaste = vaste.
- (2) skampo = skampo; cospin = cospin.
- (3) bya = ja; phyogs = chogs; but byema = bema; phye = phe; phy-ila = phila.
- (4) brag = drag; phrugu = thrugu.
- (5) grangmo = drangmo; khrims = thrims.

III. Sham-dialect:

- (1) rg or sg = rg or sg; rb or sb = rb or sb.
- (2) rk or sk = rk or sk; rp or sp = rp or sp.
- (3) by = by; py = py; phy = phy.
- (4) br = br, pr = pr; phr = phr.
- (5) gr = dr; kr = tr; khr = thr.

Examples.

- (1) sgam = sgam; sbaste = sbaste.
- (2) skampo = skampo; cospin = cospin.
- (3) bya = bya; phyogs = phyogs.
- (4) brag = brag; phrugu = phrugu.
- (5) grangmo = drangmo; khrims = thrims.

IV. Purig and Balti dialects:

- (1) rg or sg = rg or sg; rb or sb = rb or sb.
- (2) rk or sk = rk or sk; rp or sp = rp or sp.
- (3) by = by; py = py; phy = phy.
- (4) br = br; pr = pr; phr = phr.
- (5) gr = gr; kr = kr; khr = khr.

Examples.

- (1) sgam = sgam; sbaste = sbaste.
- (2) skampo = skampo; cospin = cospain (or byaspain).
- (3) bya = bya; phyogs = phyogs.
- (4) brag = brag; phrugu = phrugu.
- (5) grangmo = grangmo; khrims = khrims.

Note: Examples for py, pr, and kr, have not been given. These combinations occur almost invariably with additional prefixes which make these cases more complicated and would take up too much space.

What has been said, only refers to the Indus valley. According to information received from natives the following may be added about other districts.

In the Shayog-valley a development from type No. I to type No. IV can be observed which is very similar to that of the Indus valley.

The dialect of Zangskhar is related to type No. I; only the north-western districts show traces of type No. III.

The dialect of Rubshu is of an entirely different character altogether; it is closely related to the Central Tibetan dialects and exhibits the Tibetan tone system in its full development (compare my article on Amundsen's and the native grammarian's tone system in *Z. D. M. G.*, Vol. 57, p. 285.) But the tone system has not yet become quite extinct in the Indus valley, although the bad Tibetan of Indian and Yarkandi traders has done much harm to it.

Conclusion: From the above tables of dialects it becomes evident that the farther we advance towards north-west, down the Indus-valley, the more the pronunciation of the dialects is in agreement with the written language; or, in other words, the north-western dialects represent a more archaic state of the Tibetan language.

The Dard question of West-Tibet. Other researches have shown me that the north-western portions of Ladakh, at least as far up as *Saspola* in the Indus-valley, were once peopled by Dard tribes which have been tibetanized only recently. The reasons are: (1) the historical recollections of the people. (2) The Dard names of many *pha-spunships*. (3) Remnants of the Dard language in those districts. (4) Dard customs in those districts.

Thus it can be shown, for instance, that Khalatse (Khalsi or Khalchi of the maps) used to be a Dard village in ancient times, although now-a-days at first sight it appears to be thoroughly Tibetan.

(1) According to the historical recollections of its present inhabitants Khalatse used to be a Dard colony from Gilgit.

(2) The *pha-spunships*. *Pha-spun* means 'father-brothers.' The members of a *pha-spunship* have to burn the dead in their own *pha-spunship*. My explanation of this is the following: In the ancient times the near relatives (father, brothers, etc.) had to bury the dead. All the members of a *pha-spunship* of the present day go back to one and the same family of ancient times.

The *pha-spunships* of Khalatse are the following:

(a) Brushhalpa: It comprises the following six families: Khrolepa, rGyamthsopa, Sherabpa, Ralupa, Gongmapa, bKrashis bsamphelpa.

(b) Pakorapa: It comprises the following nine families: Sabipa sNumpa, Bhandrepa, rKangchagpa, Grong dponpa, Dragchospa, Grambucanpa, Byabapa, rKyallupa.

(c) Mi dponpa : It comprises the following two families : Phanba, Kadcanpa. (The Tingdzinpa-family originated when a younger brother separated himself from the Kadcanpa family.)

(d) Rab blonpa : It comprises the following three families : bSod rnamshelpa, Bragcanpa, Skamburpa.

Besides those mentioned, there are three families which do not belong to any *pha-spunship* : Mon, Bhedapa and Starapa.

More families do not exist at Khalatse.

As regards the *Brushalpa*, they have taken their name from the village of Brushal near Gilgit, and they know for certain that their forefathers were colonists from Gilgit.

The *Pakorapa* also know that their forefathers once emigrated from the vicinity of Gilgit. Pakor is a Dard word meaning 'meadow.' Compare my Bono-na-songs, No. II.

Thus we see that out of 21 families which are members of *pha-spunships*, 16 trace their origin from the neighbourhood of Gilgit, which has remained Dard to the present day.

Mi dponpa means 'lord of men' and *Rab blonpa* means 'state-minister.' These two *pha-spunships* may go back to the Tibetan conquest of Khalatse, when their forefathers were perhaps the Tibetan lords of the Dard population.

From all this we see that the Dards, the lords of the country before the Tibetan conquest, were only colonists from Gilgit. Whom did they find in the country on their arrival? Did they perhaps find a Mon and Bheda population? All this I cannot solve.

(3) *Remnant of the Dard language.*—It is most interesting that in one house of the Brushalpa, in the house Gongmapa, a last remnant of the Dard language has survived until the present day. On New Year's day when a new branch of the pencil-cedar is placed on the house-altar, the prayer is rendered in Dardi, because the spirit of the house is supposed to understand this language only. This is the prayer :

Dargyassi di zha nomo hla zhuni
Shuni bi zha nomo hla zhuni
Sinani bi zha nomo hla zhuni

As a Tibetan translation this is given :

ང་ལ་ཟན་ཞིག་སྐུལ་བྱ་ལྷ་བྱ་ནི།
ང་ལྷུག་པོ་མ་ལྷུག་བྱ་ལྷ་བྱ་ནི།
ང་ལ་བྱ་ཞིག་སྐུལ་བྱ་ལྷ་བྱ་ནི།།